

and desirous of (safe) protection, thou  
 Itast •'• terrified,  
 By thy Yoice, {he divisible- fructifying  
 cloud/'

5. Destroyer of foes, praised by the  
 A^GmASAs<sub>3</sub>  
 thou hast scattered the darkness with  
 the dawn  
 and with the rays of the sun: thou hast  
 made ..  
 straight the elevations of the earth: thou  
 hast  
 strengthened the foundations of the  
 ethereal region.

• 6. The deeds of that graceful INBBA are  
 most  
 admirable:- Ms exploits \$re most glorious<sub>3</sub>  
 in that  
 hettas replenished the four rivers<sup>b</sup> of  
 sweet "water,  
 spread orer the surface of the earth.

7. He, who is not to be attained by  
 violence/ but  
 (is easily propitiated) by those who  
 praise him with

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*tMagati*)—Is still less intelligible, for *ncwmlta*,  
 usually means fresh  
 butter. The seven priests are said to be  
*MedMtithi* and other  
*Riskis* of the race of *Angirm*.

\* *Adrim* .# *fhaligam* \* *valam*\* The last is here  
 explained, cloud;  
 the first, that which is to be divided by the  
 thunderbolt; and the  
 second, that which yields iruit, or causes grain to  
 grow by its  
 rain. Or the three words may be considered as  
 substantives;. *adri*  
 implying,'as usual, a mountain; *phaliga*, a cloud ;  
 and *vaU*, an  
*Asura*; all of whom were terrified by *Indrcf&* voice  
 or thunder\*

<sup>b</sup> Ho specification of these four is given, beyond  
 their being the  
*Ganges* and others.

° The tenn'«yd«sra has perplexed the Scholiast.  
 It may be  
 derived from *ydsa*, effort,—that which is not  
 attainable by effort;  
 that is, according to one interpretation, not TO be  
 overcome in  
 battle: whence Hosen has rendered It by *inmetus*. It  
 is contrasted,  
 apparently, with what follows, and which requires  
 the insertion of  
*smdJiy®*)—easily to be reached, or influenced, by  
 praises, and the  
 like. Other etymologies are Suggested; but they  
 are still less  
 \* ntia&ctoiy. • . . . . • • .